دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

الْجُزْءُ الثَّالِثُ

Book 3

الدكتور ف. عبد الرحيم

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Annotated Solutions

Lesson 19

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لُغَةُ الْقُرْآنِ
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Note:
Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

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(١٩) اَلدَّرْسُ التَّاسِعَ عَشَرَ The Nineteenth Lesson

اَلْمُدَرِّسُ : أَيْنَ أَحْمَدُ يَاإِخْوَانُ؟
- The Teacher: Where is Ahmad, O' brothers?

عَلِـــيٌّ : سَافَرَ إِلَى مَكَّةَ لِعِيَادَةِ أَخِيهِ الْمَرِيضِ .
- Ali: He has travelled to Makkah to visit his sick brother.

اَلْمُدَرِّسُ : عَافَاهُ اللهُ . . . مَنْ أَنْتَ يَاأَخِي؟ كَأَنَّكَ طَالِبٌ جَدِيدٌ.
- TT: May Allah cure him... who are you O' my brother? (Looks) as if you are a new student.

هُـــوَ : نَعَمْ . وَاسْمِي مُجَاهِدٌ . فَاعِلٌ
- Him: Yes. And my name is Mujahid.

اَلْمُدَرِّسُ : كَأَنَّكَ مِنَ الْهِنْـــدِ .
- TT: It looks as if you are from India.

مُجَاهِـــدٌ : أَنَا أَصْلاً مِنَ الْهِنْدِ . إِنَّ أَبِي هَاجَرَ مِنَ الْهِنْدِ إِلَى أُسْتُرَالِيَا وَهُوَ شَابٌّ . وَأَنَا وُلِدْتُ هُنَاكَ. مَجْهُولٌ
- Mujahid: I am originally from India. Indeed my father emigrated to Australia while he was young. And I was born over there.

اَلْمُدَرِّسُ : أَلَكَ ذَوُو قُرْبَى فِي الْهِنْدِ؟
- TT: Do you have relatives in India?

مُجَاهِـــدٌ : نَعَمْ . سَافَرْتُ الْعَامَ الْمَاضِيَ إِلَى قَرْيَتِنَا فِي الْهِنْدِ، وَقَابَلْتُ أَعْمَامِي وَأَخْوَالِي، وَأَوْلَادَهُمْ، وَهُمْ كَثِيرٌ. أَبِي يَزُورُهُمْ كُلَّ سَنَةٍ، وَيُرَاسِلُهُمْ دَائِماً.
- M: Yes. I travelled last year to our village in India and I met my paternal uncles and maternal uncles, and their children, and they are many. My father visits them every year and he always corresponds with them.

اَلْمُدَرِّسُ : أَأَعْجَبَتْكَ الْجَامِعَةُ الْإِسْلَامِيَّةُ؟
- TT: Did the Islamic University please you?

مُجَاهِـــدٌ : نَعَمْ . أَنَا مَسْرُورٌ بِالْتِّحَاقِي بِهَذِهِ الْجَامِعَةِ الْمُبَارَكَةِ الَّتِي فِي مَهْبِطِ الْوَحْيِ وَمُهَاجَرِ النَّبِيِّ ﷺ.
F VIII نَزَلَ =
- M: Yes. I am pleased to join (with my joining of) this novel university that is the origin of the inspiration and where the Prophet (PBUH) migrated to.

اَلْمُدَرِّسُ : لِمَ تَأَخَّرْتَ يَامُجَاهِدُ؟ جِئْتَ بَعْدَ مُضِيِّ شَهْرٍ مِنْ بَدْءِ الدِّرَاسَةِ، وَقَدْ فَاتَتْكَ دُرُوسٌ. تَحْقِيقٌ
- TT: Why were you late O' Mujahid? You came after one month passed from the starting of the study, and you have surely missed lessons. (Lit: Lessons have missed you.)

مُجَاهِـــدٌ : حَاوَلْتُ كَثِيراً أَنْ آتِيَ عِنْدَ بَدْءِ الدِّرَاسَةِ وَلَكِنْ لَمْ أَسْتَطِعْ . أَرْجُو مَفْعُولٌ مُطْلَقٌ
- M: I tried a lot to come at the beginning of the studies but I was not able to. I request

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أَنْ تُسَاعِدَنِي عَلَى فَهْمِ الدُّرُوسِ السَّابِقَةِ.

that you help me in understanding the previous lessons.

اَلْمُدَرِّسُ : سَأُسَاعِدُكَ إِنْ شَاءَ اللهُ.

- JJ: I will help you if Allah Wills.

(يَدْخُلُ زُهَيْرٌ) مُفَاعِلٌ (Zuhair enters)

اَلْمُدَرِّسُ : يَازُهَيْرُ، إِنَّكَ غَيْرُ مُوَاظِبٍ. أُرِيدُ أَنْ أَشْكُوكَ إِلَى الْمُدِيرِ.

- JJ: O'Zuhair, indeed you are not diligent. I want to complain to the principal about you.

زُهَيْرٌ : سَامِحْنِي يَاأُسْتَاذُ. لَنْ أَغِيبَ وَلَنْ أَتَأَخَّرَ فِي الْمُسْتَقْبَلِ إِنْ شَاءَ اللهُ.

regular/consistent

- Zuhair: Pardon me O'teacher. I will not remain absent and I will not be late in the future, if Allah Wills.

اَلْمُدَرِّسُ : لِنُرَاجِعِ الدَّرْسَ. اِقْرَأِ الْآيَةَ يَاعَلِيُّ. لَامُ الْأَمْرِ

- JJ: Let's review the lesson. Read the ayah O'Ali.

- Ali: (After Isti'azah and Basmalah)

عَلِيٌّ : (بَعْدَ الْاِسْتِعَاذَةِ وَالْبَسْمَلَةِ) ﴿يَاأَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ. تُؤْمِنُونَ بِاللهِ وَرَسُولِهِ، وَتُجَاهِدُونَ فِي سَبِيلِ اللهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ، ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ. يَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ، ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ [الصَّفُّ/ ١٠-١٢].

(أَمْرٌ) [؟] جَوَابُ طَلَبٍ جُمْلَةٌ فِعْلِيَّةٌ فِي مَحَلِّ نَصْبٍ نَعْتٌ لِجَنَّاتٍ

① 'O'you who believe, shall I point out to you a business that will save you from a painful punishment.

② You believe in Allah and His Messenger, and do jihad for the sake of Allah with your wealth and your souls.

③ He will forgive your sins, and He will enter you into gardens beneath which rivers flow, and pleasant dwellings in gardens of eternity. That is the great success.

That is better for you only if you (pl) know.

اَلْمُدَرِّسُ : إِنَّ اللهَ لَغَفُورٌ رَحِيمٌ... يَاأَبَابَكْرٍ، مَا التِّجَارَةُ الَّتِي دَلَّنَا اللهُ تَعَالَى عَلَيْهَا؟

اَللَّامُ الْمُزَحْلَقَةُ

- JJ: Surely Allah is the Most Forgiving, Always Merciful .... O'Abu Bakr, what is that business Allah, the Exalted has indicated to us?

أَبُوبَكْرٍ : هِيَ الْإِيمَانُ بِاللهِ وَرَسُولِهِ، وَالْجِهَادُ فِي سَبِيلِ اللهِ بِالنَّفْسِ وَالْمَالِ.

- Abu Bakr: They are the Faith in Allah and His Messenger, and the jihad (struggle) in the path of Allah with the soul and the wealth.

اَلْمُدَرِّسُ : اُذْكُرْ آيَةً أُخْرَى، تَحُثُّ الْمُسْلِمِينَ عَلَى الْجِهَادِ يَازُهَيْرُ.

حَثَّ - يَحُثُّ

- JJ: Mention another ayah (that) urges/encourages the Muslims to do the jihad, O'Zuhair.

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To join/compress رَصَّ-يَرُصُّ

زُهَيْرٌ : قَالَ تَعَالَى فِي السُّورَةِ نَفْسِهَا : ﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُم بُنْيَانٌ مَّرْصُوصٌ﴾.

- Z: The Exalted said in the same surah: 'Surely Allah loves those who are killed in His way in firm rows as if they are like structures (buildings) of lead.

ٱلْمُدَرِّسُ : مَنِ الَّذِينَ يُحِبُّهُمُ اللهُ يَاعَلِيُّ؟

- JJ: Who are the ones who Allah loves, O'Ali?

عَلِيٌّ : يُحِبُّ الْمُجَاهِدِينَ الْمُقَاتِلِينَ فِي سَبِيلِهِ.

- A: He loves those strive and fight in his path.

ٱلْمُدَرِّسُ : كَيْفَ يُقَاتِلُ هَؤُلَاءِ؟

- JJ: How do they fight?

لَاقَى-يُلَاقِي صَفٌّ (singular)

عَلِيٌّ : يُقَاتِلُونَ فِي صُفُوفٍ، وَيَثْبُتُونَ فِي أَمَاكِنِهِمْ عِنْدَ مُلَاقَاةِ الْعَدُوِّ.

- A: They fight in rows, and they stay firm in their positions on meeting the enemy.

ٱلْمُدَرِّسُ : مَاذَا تُفِيدُ (كَأَنَّ) يَازُهَيْرُ؟

- JJ: What does (كَأَنَّ, as if) indicate O'Zuhair?

زُهَيْرٌ : تُفِيدُ التَّشْبِيهَ، نَحْوَ: كَأَنَّ الْمَسْجِدَ مَدْرَسَةٌ، كَأَنَّ الْكِتَابَ مُدَرِّسٌ، وَكَذَلِكَ تُفِيدُ الظَّنَّ نَحْوَ: كَأَنَّنِي أَعْرِفُكَ.

- Z: It denotes similarity, e.g.: The masjid is like a school, the book is like a teacher, And likewise it indicates assumption, e.g.: It looks as if I know you.

ٱلْمُدَرِّسُ : أَحْسَنْتَ يَازُهَيْرُ. مَالَكَ تَنْعَسُ يَاعَبْدَاللهِ؟ F17

- JJ: You did well, O'Zuhair. Why are you feeling sleepy O'Abdullah?

عَبْدُاللهِ : لَا تُؤَاخِذْنِي يَاأُسْتَاذُ، زُرْتُ الْبَارِحَةَ جَاراً لِي وَجَلَسْتُ عِنْدَهُ أُشَاهِدُ مُبَارَاةَ كُرَةِ الْقَدَمِ عَلَى شَاشَةِ التِّلْفَازِ إِلَى مُنْتَصَفِ اللَّيْلِ.

- Abdullah: Pardon me O'teacher (don't blame me), I visited a neighbour of mine last night and I sat with him watching a football match on the television screen until midnight.

ٱلْمُدَرِّسُ : مَا يَنْبَغِي لِطَالِبٍ أَنْ يُضَيِّعَ وَقْتَهُ فِي مُشَاهَدَةِ التِّلْفَازِ.

فَاعِلٌ — بِهِ

- JJ: It is not appropriate for a student to waste his time in watching television.

عَبْدُاللهِ : أَرْجُو الْمُسَامَحَةَ.

- Abdullah: I request (your) forgiveness.

(يُنَادِي الْمُدَرِّسُ الْمُرَاقِبَ) (The teacher calls the supervisor)

ٱلْمُرَاقِبُ : (بَعْدَ التَّحِيَّةِ وَالْمُصَافَحَةِ) أَنَادَيْتَنِي يَاأُسْتَاذُ؟

- (After greetings and shaking hands) Did you call me O'teacher?

ٱلْمُدَرِّسُ : نَعَمْ. مَتَى يَعُودُ الْمُدِيرُ؟

- JJ: Yes, when is the principal returning?

ٱلْمُرَاقِبُ : قَدْ يَعُودُ الْيَوْمَ إِنْ شَاءَ اللهُ.

- The supervisor: He may be returning today, if Allah Wills.

قَدْ + مُضَارِعٌ = May be

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١ - أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَـــةِ :

1- Answer the following questions:

(١) لِمَ سَافَرَ أَحْمَدُ إِلَى مَكَّةَ؟

See next page

(٢) مِنْ أَيْنَ مُجَاهِدٌ؟ مَتَى هَاجَرَ أَبُوهُ مِنَ الْهِنْدِ؟

(٣) لِمَاذَا كَانَ عَبْدُاللهِ نَعْسَانُ؟

(٤) مَا ٱلتِّجَارَةُ الَّتِي دَلَّنَا عَلَيْهَا اللهُ تَعَالَى فِي سُورَةِ الصَّفِّ؟

٢ - مِنْ أَبْوَابِ الْفِعلِ الثُّلَاثِيِّ الْمَزِيدِ بَابُ (فَاعَلَ) زِيْدَتْ فِيهِ أَلِفٌ بَعْدَ أَلْفَاءِ نَحْوَ : سَافَرَ. سَامَحَ. آخَـــذَ. (أَأْخَـذَ)

2- From the forms of the augmented three letter verb is form (فَاعَلَ) an alif is added after the 'fa', e.g.:
- To travel, - To be tolerant, - To take

- اِسْتَخْرِجْ مِنَ الدَّرْسِ ٱلْأَفْعَالَ الْوَارِدَةَ فِيهِ مِنْ بَابِ (فَاعَلَ).

- Extract from the lesson the verbs mentioned in it from form (فَاعَلَ).

See Underlined in the lesson

٣ - تَأَمَّلِ الْمِثَالَيْنِ، ثُمَّ هَاتِ الْمُضَارِعَ وَالْأَمْرَ وَالْمَصْدَرَ مِنَ الْأَفْعَالِ الْآتِيَةِ:

3- Ponder over the two examples then give the Present tense, the Imperative and the Verbal noun from the following verbs.

ٱلْمَاضِي The Past	ٱلْمُضَارِعُ The Present	ٱلْأَمْـــرُ The Imperative	ٱلْمَصْـــدَرُ The Verbal Noun	
شَاهَدَ	يُشَاهِدُ	شَاهِدْ	مُشَاهَدَةٌ	Witnessing (مُفَاعَلَةٌ)
قَابَـلَ	To meet (face to face) يُقَابِـلُ	قَابِـلْ	مُقَابَلَـةٌ	Meeting
سَـامَحَ	To be tolerant/forgiving يُسَامِحُ	سَامِحْ	مُسَامَحَةٌ	Forgiveness
سَاعَـدَ	To help يُسَاعِدُ	سَاعِدْ	مُسَاعَدَةٌ	Assistance, help
رَاسَـلَ	To correspond يُرَاسِلُ	رَاسِلْ	مُرَاسَلَةٌ	Correspondence/communication
رَاجَـعَ	To return/revert or revise يُرَاجِعُ	رَاجِعْ	مُرَاجَعَةٌ	Reiteration/inspection/audit
حَـاوَلَ	To attempt/try يُحَاوِلُ	حَاوِلْ	مُحَاوَلَةٌ	Attempt
آخَـذَ	To blame يُؤَاخِذُ	آخِذْ	مُؤَاخَذَةٌ	Censure, blame
لَاقَـى	To meet يُلَاقِي	لَاقِ	مُلَاقَاةٌ (أَصْلُهُ: مُلَاقَيَةٌ)	Meeting
بَـارَى	To compete يُبَارِي	بَارِ	مُبَارَاةٌ (أَصْلُهُ: مُبَارَيَةٌ)	Competition

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١ - أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَـــةِ : Answer the following questions:

(١) لِمَ سَافَرَ أَحْمَدُ إِلَى مَكَّةَ؟

(٢) مِنْ أَيْنَ مُجَاهِدٌ؟ مَتَى هَاجَرَ أَبُوهُ مِنَ الْهِنْدِ؟

(٣) لِمَاذَا كَانَ عَبْدُاللهِ نَعْسَانُ؟

(٤) مَا التِّجَارَةُ الَّتِي دَلَّنَا عَلَيْهَا اللهُ تَعَالَى فِي سُورَةِ الصَّفِّ؟

1) Why did Ahmad travel to Makkah?

١. سَافَرَ لِعِيَادَةِ أَخِيهِ الْمَرِيضِ

He travelled to Makkah to visit his sick brother.

2) Where is Mujahid from? When his father emigrated from India?

2. هُوَ أَصْلًا مِنَ الْهِنْدِ . هَاجَرَ أَبُوهُ وَهُوَ شَابٌّ

He is originally from India. His father migrated when he was young.

3) Why was Abdullah sleepy?

3. لِأَنَّهُ شَاهَدَ مُبَارَاةَ كُرَةِ الْقَدَمِ عَلَى شَاشَةِ التِّلْفَازِ إِلَى مُنْتَصَفِ اللَّيْلِ

Because he watched a football match on the television screen until midnight.

4) What is the business which the Exalted pointed to us in the surah Al-Saff?

4. هِيَ الْإِيمَانُ بِاللَّهِ وَرَسُولِهِ وَالْجِهَادُ فِي سَبِيلِ اللهِ بِأَمْوَالِنَا وَأَنْفُسِنَا

It is the belief in Allah and His Messenger and jihad for His sake with our wealth and our souls.

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4- The form فَاعَلَ has two verbal nouns: مُفَاعَلَةٌ and فِعَالٌ. e.g.: قَاتَلَ : مُقَاتَلَةٌ (1) / قِتَالٌ (2).

٤ ـ لِبَابِ (فَاعَلَ) مَصْدَرَانِ : مُفَاعَلَةٌ وَفِعَالٌ . نَحْوَ: قَاتَلَ : مُقَاتَلَةٌ / قِتَالٌ .

Give verbal noun on the pattern of فِعَالٌ from the following verbs:

هَاتِ الْمَصْدَرَ عَلَى وَزْنِ فِعَالٍ مِنَ الْأَفْعَالِ الْآتِيَـةِ :

جَاهَـدَ	جِهَادٌ	Struggle/ holy war	نَافَـقَ	نِفَاقٌ	Disbelief, hypocrisy
عَالَـجَ	عِلَاجٌ	Treatment	نَادَى	نِـدَاءٌ	(أَصْلُهُ: نِدَايٌ) Call, invitation

5- Give the active participles from the following verbs:

٥ ـ هَاتِ أَسْمَاءَ الْفَاعِلِيْنَ مِنَ الْأَفْعَالِ الْآتِيَـةِ :

رَاسَلَ	To correspond	يُرَاسِلُ	مُرَاسِلٌ Correspondent	شَاهَدَ	To witness	يُشَاهِدُ	مُشَاهِدٌ Witness
سَاعَدَ	To help	يُسَاعِدُ	مُسَاعِدٌ Helper	جَاهَدَ	To witness	يُجَاهِدُ	مُجَاهِدٌ Fighter/warrior
سَافَرَ	To travel	يُسَافِرُ	مُسَافِرٌ Traveller	رَاقَبَ	To monitor	يُرَاقِبُ	مُرَاقِبٌ Monitor/supervisor

6- Give the active participle and passive participle from: خَاطَبَ

٦ ـ هَاتِ اسْمَ الْفَاعِلِ وَاسْمَ الْمَفْعُولِ مِنْ : خَاطَبَ .

الْمَاضِي	الْمُضَارِعُ	اسْمُ الْفَاعِلِ	اسْمُ الْمَفْعُولِ
خَاطَبَ To address	يُخَاطِبُ	مُخَاطِبٌ The one who is addressing	مُخَاطَبٌ The one who is being addressed

7- Ponder over the following examples of the form (فَاعَلَ), and specify in them the past, and the present, and the imperative, and the verbal noun, and the active participle, and the passive participle.

٧ ـ تَأَمَّلِ الْأَمْثِلَةَ الْآتِيَةَ لِبَابِ (فَاعَلَ)، وَعَيِّنْ فِيهَا الْمَاضِيَ وَالْمُضَارِعَ وَالْأَمْرَ وَالْمَصْدَرَ وَاسْمَ الْفَاعِلِ وَاسْمَ الْمَفْعُولِ :

(١) هَاجَرَ النَّبِيُّ ﷺ مِنْ مَكَّةَ الْمُكَرَّمَةِ إِلَى الْمَدِينَةِ الْمُنَوَّرَةِ عَامَ اثْنَيْنِ وَعِشْرِيْنَ وَسِتِّمِائَةٍ لِلْمِيلَادِ (٦٢٢م).

1) The Messenger (PBUH) emigrated from honoured Makkah to Madina-tul-Munawara in 622 C.E.

(٢) سَافَرَ أَبِي إِلَى الرِّيَاضِ لِلْعِلَاجِ.

2) My father travelled to Riyadh for treatment.

(٣) ذَهَبْتُ لِمُقَابَلَةِ الْمُدِيرِ فَلَمْ أَجِدْهُ فِي مَكْتَبِهِ.

3) I went for a meeting with the principal but I did not find him in his office.

(٤) مَا عِنْدِي وَقْتٌ لِمُشَاهَدَةِ بَرَامِجِ التِّلْفَازِ.

4) I don't have time for watching television programs.

(٥) نَادِ الْمُرَاقِبَ يَاعَلِيُّ.

5) Call the supervisor, O' Ali.

(٦) أَنَا مُرَاسِلُ صَحِيفَةٍ.

6) I am the correspondent of a newspaper.

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F IV (خ ط ء) أَخْطَأَ - يُخْطِئُ

7) In the Qur'an: O'our Lord, don't hold us accountable (forgive us) if we forget or make a mistake.

(٧) فِي التَّنْزِيلِ: ﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾ [ٱلْبَقَرَةُ/٢٨٦].

8) From the duas of the opening (of salat): O'Allah increase the separation between me and my mistakes like You created separation between the East and the West. O'Allah cleanse me from the mistakes like the white dress is cleansed from the dirt. O'Allah wash my mistakes with water and ice and hail.

(٨) مِنْ أَدْعِيَةِ الْاِسْتِفْتَاحِ: «ٱللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. ٱللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ. ٱللَّهُمَّ ٱغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ».

9) From Qatada, he said: I said to Anas: Was there hand shaking among the companions of the Prophet (PBUH)? He said: Yes. (Al-Bukhari narrated it).

(٩) عَنْ قَتَادَةَ قَالَ: قُلْتُ لِأَنَسٍ: أَكَانَتِ الْمُصَافَحَةُ فِي أَصْحَابِ النَّبِيِّ ﷺ قَالَ: «نَعَمْ». (رَوَاهُ الْبُخَارِيُّ).

10) The Exalted said: 'Indeed We sent it (Qur'an) down on a blessed night, indeed We always send warnings.'

(١٠) قَالَ تَعَالَى: ﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ، إِنَّا كُنَّا مُنْذِرِينَ﴾ [ٱلدُّخَّانُ/٣].

8- 'Surely Allah is the Most Forgiving and Very Merciful.' This is Lam of Beginning and comes with Khabar of إِنَّ with kasrah and is called at that moment. Take the examples of LM (The displaced Lam).

٨ - ﴿إِنَّ ٱللَّهَ لَغَفُورٌ رَّحِيمٌ﴾. هَذِهِ لَامُ الْاِبْتِدَاءِ دَخَلَتْ عَلَى خَبَرِ (إِنَّ) الْمَكْسُورَةِ وَتُسَمَّى حِينَئِذٍ (ٱللَّامَ الْمُزَحْلَقَةَ). وَهَاءَ أَمْثِلَةً لِلَّامِ الْمُزَحْلَقَةِ:

1) Surely your God is only one.

(١) ﴿إِنَّ إِلَٰهَكُمْ لَوَاحِدٌ﴾ [ٱلصَّافَّاتُ/٤].

2) And surely the weakest of the house is the house of the spider.

(٢) ﴿وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ﴾ [ٱلْعَنْكَبُوتُ/٤١].

3) Indeed, the most reprehensible sound is the sound of the donkey.

(٣) ﴿إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ ٱلْحَمِيرِ﴾ (لُقْمَانُ/١٩).

4) Surely, it is the Noble Qur'an.

(٤) ﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ﴾ [ٱلْوَاقِعَةُ/٧٧].

5) Surely, the first house set up for the mankind is the one which is in Makkah.

(٥) ﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ﴾ (آلِ عِمْرَانَ/٩٦).

9- (You have missed lessons). When قَدْ is entered upon the past tense it indicates confirmation, e.g.: The plane has already arrived. The door of library had been opened.

٩ - (قَدْ فَاتَتْكَ دُرُوسٌ). إِذَا دَخَلَتْ (قَدْ) عَلَى الْفِعْلِ الْمَاضِي أَفَادَتِ التَّأْكِيدَ، نَحْوَ: قَدْ وَصَلَتِ الطَّائِرَةُ. قَدْ فُتِحَ بَابُ الْمَكْتَبَةِ.

- And when it is entered upon the present tense, it indicates: (A) Doubt and possibility, e.g.: The principal may return tomorrow. The rain may come down today.

- وَإِذَا دَخَلَتْ عَلَى الْفِعْلِ الْمُضَارِعِ أَفَادَتْ:

(أ) الشَّكَّ وَالْاِحْتِمَالَ، نَحْوَ: قَدْ يَعُودُ الْمُدِيرُ غَدًا. قَدْ يَنْزِلُ الْمَطَرُ

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(The principal may return tomorrow. i.e., his coming is possible tomorrow).

فَاعِلٌ

الْيَوْمَ. (قَدْ يَأْتِي الْمُدِيرُ غَداً. أَيْ يُمْكِنُ أَنْ يَأْتِيَ غَداً).

(ب) التَّقْلِيلُ، نَحْوَ: قَدْ يَنْجَحُ الطَّالِبُ الْكَسْلَانُ. (أَيْ أَحْيَاناً يَنْجَحُ الطَّالِبُ الْكَسْلَانُ).

(B) Rarity, e.g.: The lazy students may succeed. (i.e., sometimes the lazy student succeeds).

10- ١٠ ـ(ذَوُو الْقُرْبَى). (ذَوُو) جَمْعُ (ذُو). يُعْرَبُ إِعْرَابَ الْجَمْعِ الْمُذَكَّرِ السَّالِمِ، نَحْوَ:

(The relatives). ذَوُو is the plural of ذُو. It declines like the sound masculine plural is done, e.g.:

1. ذَوُو الْقُرْبَى أَحَقُّ بِمُسَاعَدَتِكَ. (مَرْفُوعٌ بِالْوَاوِ).
   1) The relatives are more deserving of your help.
2. جَالِسْ ذَوِي الْعِلْمِ. (مَنْصُوبٌ بِالْيَاءِ).
   2) Sit with people of knowledge.
3. هَذِهِ مَسَاكِنُ الطُّلَّابِ ذَوِي الْعَائِلَاتِ. (مَجْرُورٌ بِالْيَاءِ).
   3) These are the residences of the students with families.

وَمِثْلُ ذَوُو (أُولُو) مَعْنًى وَإِعْرَاباً. فِي سُورَةِ النَّمْلِ: ﴿قَالُوا نَحْنُ أُولُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ، وَالْأَمْرُ إِلَيْكِ﴾

Like Equivalent of ذَوُو is أُولُو in meaning and grammar. In surah Al-Naml: 'They said we are possessors of strength and possessors of great military might, but the matter (command) is yours.'

11- ١١ ـعَرَفْتَ أَنَّ (لَكِنَّ) مِنْ أَخَوَاتِ (إِنَّ). تَقُولُ حَامِدٌ مُجْتَهِدٌ لَكِنَّ صَدِيقَهُ كَسْلَانُ.

You knew that (لَكِنَّ) is from the sisters of (إِنَّ). You say Hamid is hardworking but his friend is lazy.

إِذَا خُفِّفَتْ (لَكِنَّ) أُهْمِلَتْ، وَدَخَلَتْ عَلَى الْجُمْلَتَيْنِ الْاِسْمِيَّةِ وَالْفِعْلِيَّةِ، نَحْوَ:

When لَكِنَّ is made light, it is ignored and is entered on two sentences. nominal and verbal, e.g.:

No 'اِسْمُ لَكِنَّ'

(١) جَاءَ الْمُدَرِّسُ، لَكِنِ الطُّلَّابُ مَا جَاءُوا.

1) The teacher came but the student did not come.

وَفِي التَّنْزِيلِ: ﴿لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ﴾ [مَرْيَم/٣٨].

And in the Qur'an: But the transgressors today are straying in clear error.

(٢) غَابَ عَلِيٌّ لَكِنْ حَضَرَ أَحْمَدُ.

2) Ali was absent but Hamid was present.

وَفِي التَّنْزِيلِ ﴿وَلَكِنْ لَا يَشْعُرُونَ﴾.

And in the Qur'an: 'But they do not understand.'

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12- 'This is good for you'. It is permissable to conjugate the 'ك' of the address in 'ذَلِكَ and تِلْكَ', the meaning of the conjugation is that the person being spoken to is being considered (not left out), e.g.:
1) Whose notebook is that, O'brothers?
2) Did you read this magazine O'Amina?

١٢ ـ ﴿ذَلِكُمْ خَيْرٌ لَّكُمْ﴾. يَجُوزُ فِي كَافِ الْخِطَابِ فِي (ذَلِكَ وَتِلْكَ) التَّصَرُّفُ، وَمَعْنَى التَّصَرُّفِ أَنْ يُرَاعَى الْمُخَاطَبُ، نَحْوَ:

① لِمَنْ ذَلِكُمُ الدَّفْتَرُ يَاإِخْوَانُ؟ ② أَقَرَأْتِ تِلْكَ الْمَجَلَّةَ يَاآمِنَةُ؟

13- '(He will) Forgive you ...' Here يَغْفِرْ is jussive with demand, that's because 'You believe...' in the previous ayah meant 'Believe'.

١٣ ـ (يَغْفِرْ لَكُمْ . . .) هُنَا (يَغْفِرْ) مَجْزُومٌ بِالطَّلَبِ، ذَلِكَ لِأَنَّ (تُؤْمِنُونَ . . .) فِي الْآيَةِ السَّابِقَةِ بِمَعْنَى (آمِنُوا).

14- 'Visiting' is a verbal noun of 'to return/go' with the meaning 'He visited the sick', and it (the verbal noun) is on the pattern of فِعَالَةٌ.

١٤ ـ (عِيَادَةٌ) مَصْدَرٌ (عَادَ يَعُودُ) بِمَعْنَى (زَارَ الْمَرِيضَ)، وَهُوَ عَلَى وَزْنِ (فِعَالَةٌ).

Give verbal nouns from the following nouns on the pattern of فِعَالَةٌ.

هَاتِ الْمَصْدَرَ مِنَ الْأَفْعَالِ الْآتِيَةِ عَلَى وَزْنِ (فِعَالَةٌ).

دَرَسَ دِرَاسَةٌ (study) كَتَبَ كِتَابَةٌ (writing) زَارَ زِيَارَةٌ (visit) قَرَأَ قِرَاءَةٌ (reading) وَلَدَ وِلَادَةٌ (birth) رَوَى رِوَايَةٌ (story)

15- 'Continuation' is a verbal noun of 'to continue' on the pattern of فُعُولٌ. Its original is مُضُوِيٌّ. Give verbal noun of 'to fall' on this pattern: هُوِيٌّ (fall).

١٥ ـ «مُضِيٌّ» مَصْدَرُ «مَضَى، يَمْضِي»، وَهُوَ عَلَى وَزْنِ «فُعُولٌ». أَصْلُهُ «مُضُوِيٌّ». هَاتِ مَصْدَرَ «هَوَى، يَهْوِي» عَلَى هَذَا الْوَزْنِ.

16- 'Program' its plural is بَرَامِجُ programs. If the plural of a noun which has five or more letters on the pattern of مُنْتَهَى الْجُمُوعِ, (the ultimate plurals) that which is more than four (letters) is omitted, e.g.: 1) Quince (a fruit) 2) Spider 3) Nightingale 4) Hospital

١٦ ـ «بَرْنَامَجٌ» جَمْعُهُ «بَرَامِجُ». إِذَا جُمِعَ الْاِسْمُ الَّذِي حُرُوفُهُ خَمْسَةٌ أَوْ أَكْثَرُ عَلَى صِيغَةِ مُنْتَهَى الْجُمُوعِ* حُذِفَ مَا زَادَ عَلَى الْأَرْبَعَةِ، نَحْوَ:

سَفَرْجَلٌ ← ① سَفَارِجُ؛ عَنْكَبُوتٌ ← ② عَنَاكِبُ؛ عَنْدَلِيبٌ ← ③ عَنَادِلُ؛ مُسْتَشْفَى ← ④ مَشَافٍ.

* مُنْتَهَى الْجُمُوعِ: مَفَاعِلُ وَمَفَاعِيلُ

17- The plural of خَطِيَّةٌ is made as خَطَايَا (faults, sins). Make plural of the following nouns like this plural: 1) هَدَايَا gifts 2) مَطَايَا instruments 3) مَزَايَا features 4) سَرَايَا palaces 5) شَظَايَا splinters/slivers 6) بَرَايَا creations 7) زَوَايَا corners

١٧ ـ تُجْمَعُ «خَطِيئَةٌ» عَلَى «خَطَايَا». اِجْمَعِ الْأَسْمَاءَ الْآتِيَةَ هَذَا الْجَمْعَ: هَدِيَّةٌ، مَطِيَّةٌ، مَزِيَّةٌ، سَرِيَّةٌ، شَظِيَّةٌ، بَرِيَّةٌ، زَاوِيَةٌ.

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18- Give the verb from which the comparative noun 'weaken' is derived and mention its present tense and verbal noun.

١٨ ـ هَاتِ الْفِعْلَ الَّذِي اشْتُقَّ مِنْهُ اسْمُ التَّفْضِيلِ «أَوْهَنُ»، وَاذْكُرْ مِنْهُ الْمُضَارِعَ وَالْمَصْدَرَ.

مِثَالٌ وَاوِيٌّ (بَابِ ضَرَبَ) = وَهَنَ (مَاضِي) - يَهِنُ (مُضَارِعٌ) ← وَهْنًا (مَصْدَرٌ) weakness
(To be or become weak)

Mention four ayahs in which this verb or its derivatives are mentioned. **See Below**

أُذْكُرْ أَرْبَعَ آيَاتٍ وَرَدَ فِيهَا هَذَا الْفِعلُ، أَوْ مُشْتَقَّاتُهُ.

19- Give the Present tense from :

١٩ ـ هَاتِ الْمُضَارِعَ مِنْ أَنْذَرَ، ضَيَّعَ، حَثَّ.

أَنْذَرَ - يُنْذِرُ, To warn, F IV

ضَيَّعَ - يُضَيِّعُ, To waste, F II

حَثَّ - يَحُثُّ (الْمُضَعَّفُ), To urge, incite

(اسْمُ الْفَاعِلِ from أَوْهَنَ يُوْهِنُ (F IV) To be made weak)

(١) ﴿ذَٰلِكُمْ وَأَنَّ ٱللَّهَ مُوهِنُ كَيْدِ ٱلْكَٰفِرِينَ ١٨﴾ (الأَنفَال:١٨).

(٢) ﴿وَلَا تَهِنُواْ وَلَا تَحْزَنُواْ وَأَنتُمُ ٱلْأَعْلَوْنَ...﴾ (آل عِمْرَان:١٣٩).

(٣) ﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ...﴾ (لُقْمَان:١٤).

(٤) ﴿وَكَأَيِّن مِّن نَّبِيٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُواْ لِمَآ أَصَابَهُمْ...﴾ (آل عِمْرَان:١٤٦).

(٥) وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنكَبُوتِ ۖ لَوْ كَانُوا يَعْلَمُونَ (الْعَنْكَبُوتُ:٤١)

(٦) فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنتُمُ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَالَكُمْ (مُحَمَّدٌ:٣٥)

1) That is so, that Allah is the one who weakens the device of the disbelievers.

2) Do not lose heart (be weak) and do not grieve and you are the uppermost....

3) We command man (to be good) with his parents. His mother carried him (in the womb) despite weakness upon weakness...

4) There have been many prophets with whom many men of Allah have fought, they did not lose heart (become weak) for what they suffered ....

5) And indeed the weakest of the house is the house of the spider - if only they know.

6) So, do not lose heart, and do not invite (ask) for peace and you will be high (prevail) and your Lord is with you and He will not/never deprive you of your good deeds.

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Book 3 Lesson 19, P164

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾

- يَا أَيُّهَا: حَرْفُ نِدَاءٍ وَمُنَادَى (أَيُّ) مَبْنِيٌّ عَلَى الضَّمَّةِ فِي مَحَلِّ نَصْبٍ، وَ(هَا) حَرْفُ تَنْبِيهٍ
- الَّذِينَ: اِسْمٌ مَوصُولٌ مَبْنِيٌّ عَلَى الْفَتْحِ فِي مَحَلِّ رَفْعٍ نَعْتٌ لِـ أَيُّ
- آمَنُوا: فِعْلٌ مَاضٍ مَبْنِيٌّ عَلَى الضَّمِّ، الْوَاوُ فِي مَحَلِّ رَفْعٍ فَاعِلٌ، صِلَةُ الْمَوصُولِ
- هَلْ: حَرْفُ اسْتِفْهَامٍ مَبْنِيٌّ عَلَى السُّكُونِ
- أَدُلُّكُمْ: فِعْلٌ مُضَارِعٌ مَرفُوعٌ بِالضَّمَّةُ، وَفَاعِلُهُ أَنَا، وَكَمْ مَفْعُولٌ بِهِ
- عَلَىٰ: حَرْفُ جَرٍ مَبْنِيٌّ عَلَى السُّكُونِ
- تِجَارَةٍ: فِعْلٌ مُضَارِعٌ مَرفُوعٌ بِالضَّمَّةُ الْمُقَدَّرَةُ، وَفَاعِلُهُ هِيَ، وَكَمْ مَفْعُولٌ بِهِ
- تُنجِيكُم: حَرْفُ جَرٍ مَبْنِيٌّ عَلَى السُّكُونِ
- مِّنْ: اِسْمٌ مَجْرُورٌ
- عَذَابٍ: اِسْمٌ مَجْرُورٌ
- أَلِيمٍ: نَعْتٌ لِ عَذَابٍ

[61:10] O' you who have believed, shall I guide you to a transaction that will save you from a painful punishment?

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾

- تُؤْمِنُونَ: فِعْلٌ مُضَارِعٌ مَرفُوعٌ بِالثُّبُوتِ النُّونِ وَاوُ الْجَمَاعَةِ فَاعِلٌ
- بِاللَّهِ: جَارٌّ وَمَجْرُورٌ
- وَرَسُولِهِ: وَاوُ الْعَطْفِ وَمعطُوفٌ عَلَى لَفْظِ الْجَلَالَةِ وَالْهَا مُضَافٌ إِلَيْهِ
- وَتُجَاهِدُونَ: وَاوُ الْعَطْفِ وَمعطُوفٌ عَلَى تُؤْمِنُونَ
- فِي: حَرْفُ جَرٍ مَبْنِيٌّ عَلَى السُّكُونِ
- سَبِيلِ: اِسْمٌ مَجْرُورٌ وَهُوَ مُضَافٌ
- اللَّهِ: لَفْظُ الْجَلَالَةِ مُضَافٌ إِلَيْهِ
- بِأَمْوَالِكُمْ: حَرْفُ جَرٍ وَاِسْمٌ مَجْرُورٌ وَهُوَ مُضَافٌ
- وَأَنفُسِكُمْ: وَاوُ الْعَطْفِ وَمعطُوفٌ عَلَى أَمْوَالِ وَكُمْ مُضَافٌ إِلَيْهِ
- ذَٰلِكُمْ: اِسْمُ إِشَارَةٍ مُبْتَدَأٌ وَكُمْ حَرْفُ خِطَابٍ
- خَيْرٌ: خَبَرٌ مَرفُوعٌ بِالضَّمَّةِ
- لَّكُمْ: جَارٌّ وَمَجْرُورٌ
- إِن: حَرْفُ شَرْطٍ مَبْنِيٌّ عَلَى السُّكُونِ
- كُنتُمْ: اِسْمُ كَانَ (ضَمِيرٌ مُتَّصِلٌ)
- تَعْلَمُونَ: فِعْلٌ مَاضٍ نَاقِصٌ مَبْنِيٌّ عَلَى السُّكُونِ فِي مَحَلِّ جَزْمٍ فِعْلُ الشَّرْطِ، الْجُمْلَةُ الْفِعْلِيَّةُ فِي مَحَلِّ نَصْبٍ خَبَرُ كَانَ وَجَوَابُ الشَّرْطِ مَحْذُوفٌ

[61:11] [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know.

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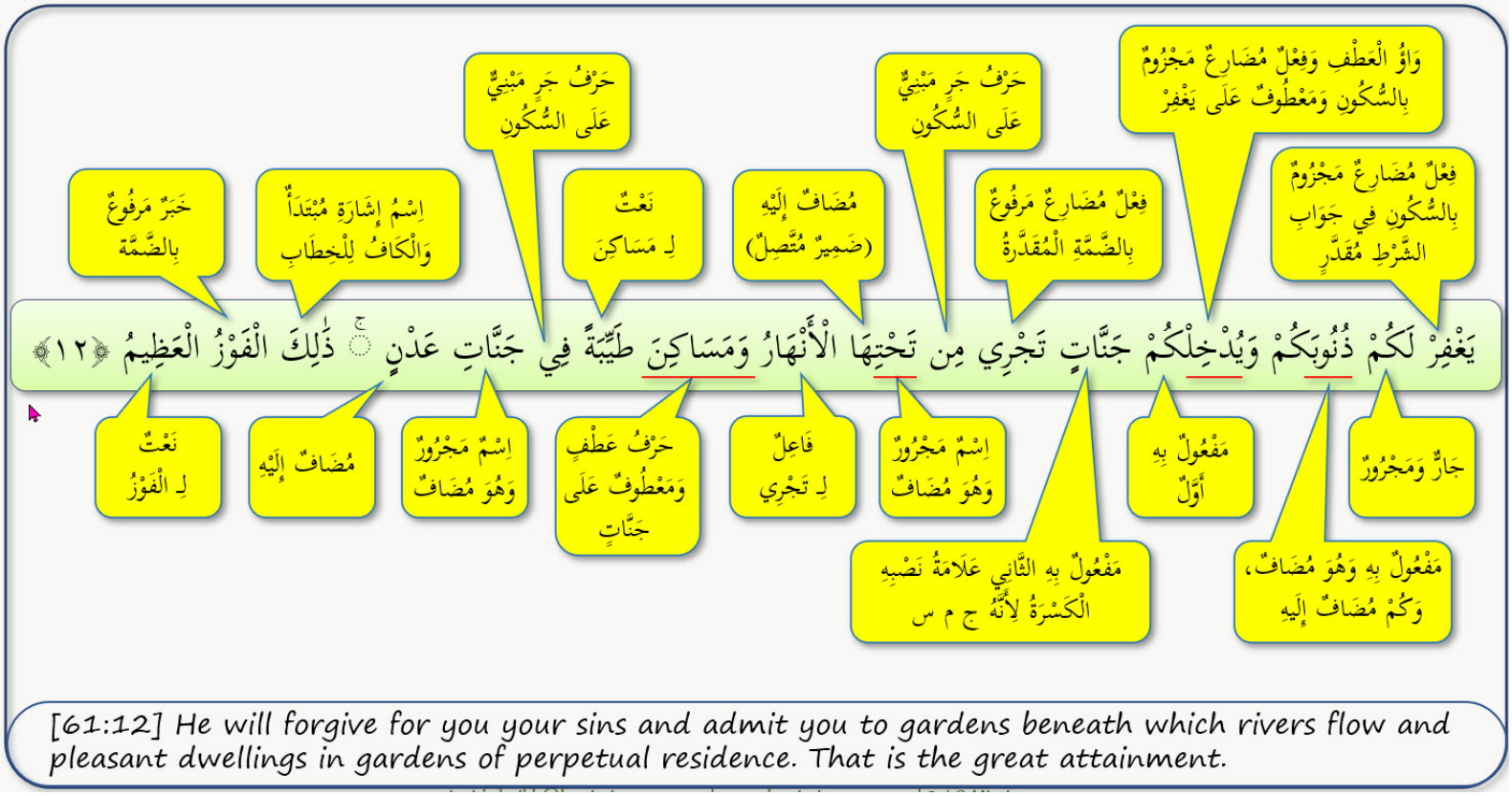

[61:12] He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment.

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The New Words الْكَلِمَاتُ الْجَدِيدَةُ

عَافَى يُعَافِي مُعَافَاةً (III) To restore to health, heal, cure

جَاهَدَ يُجَاهِدُ جِهَادًا (III) To strive, to endeavour, to fight

مُجَاهِدٌ (اسْمُ الْفَاعِلِ) Someone who endeavours

كَأَنَّ It look as if (like) (مِنْ أَخَوَاتِ كَانَ)

أَصُلَ يَأْصُلُ أَصَالَةً (u-u) To become firmly routed

أَصْلًا Primarily, originally

شَبَّ يَشِبُّ شَبًّا (a-i) To become a youth or a young man.

شَابٌّ (اسْمُ الْفَاعِلِ) Youth

وَلَدَ يَلِدُ وَلْدًا (a-i) To be born

وَلَدٌ Offspring, son, child, أَوْلَادٌ (جَمْعٌ)

قَرُبَ يَقْرُبُ قَرَابَةً (u-u) To be near

قُرْبَى Relationship

قَابَلَ يُقَابِلُ مُقَابَلَةً (III) To meet, to be face to face with someone

عَمٌّ Paternal uncle, أَعْمَامٌ (جَمْعٌ)

خَالٌ Maternal uncle, أَخْوَالٌ (جَمْعٌ)

رَاسَلَ يُرَاسِلُ مُرَاسَلَةً (III) To write letter, to correspond.

مُرَاسِلٌ (اسْمُ الْفَاعِلِ) Correspondent, reporter

أَعْجَبَ يُعْجِبُ إِعْجَابًا (IV) To like or admire something

اِلْتَحَقَ يَلْتَحِقُ اِلْتِحَاقًا (VIII) To join, to enter

جَامِعَةٌ University

بَارَكَ يُبَارِكُ مُبَارَكَةً (VI) To be blessed

هَبَطَ يَهْبُطُ هَبْطًا (a-u) To land

مَهْبَطٌ (اسْمُ الْمَكَانِ) Place of descent

هَاجَرَ يُهَاجِرُ مُهَاجَرَةً (III) To immigrate, to separate.

مُهَاجَرٌ (اسْمُ الْمَكَانِ/الْمَفْعُولِ) Place of immigration

مُهَاجِرٌ (اسْمُ الْفَاعِلِ) Immigrant

مَضَى يَمْضِي مُضِيًّا (a-i) To expire, to lapse

بَدْءٌ Beginning, start

حَاوَلَ يُحَاوِلُ مُحَاوَلَةً (III) To endeavor

اِسْتَطَاعَ يَسْتَطِيعُ اِسْتَطَاعَةً (X) To be possible, to be able

رَجَا يَرجُوْ رُجَاءً (a-u) To hope

سَاعَدَ يُسَاعِدُ مُسَاعَدَةً (III) To help

سَبَقَ يَسْبِقُ سَبْقًا (a-i) To be before or ahead of someone

سَابِقَةٌ (اسْمُ الْفَاعِلِ) Preceding

وَاظَبَ يُوَاظِبُ مُوَاظَبَةً (III) To be regular, to persevere, to persist

مُوَاظِبٌ (اسْمُ الْفَاعِلِ) One who is diligent, persistent

سَامَحَ يُسَامِحُ مُسَامَحَةً (III) To forgive, to treat someone kindly

رَاجَعَ يُرَاجِعُ مُرَاجَعَةً (III) To turn to, to return, to reference

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ٱسْتَعَاذَ يَسْتَعِيذُ ٱسْتِعَاذَةً (X) To seek protection

دَلَّ يَدُلُّ دَلًّا (a-u) To demonstrate, show, explain

تَجَرَ يَتْجُرُ تِجَارَةً (a-u) To trade

أَنْجَى يُنْجِي إِنْجَاءً (IV) To rescue, to save someone

عَذَّبَ يُعَذِّبُ تَعْذِيبًا (II) To inflict pain or punish someone

عَذَابٌ Pain, torment, suffering

أَلِمَ يَأْلَمُ أَلْمًا (i-a) To be in pain, suffering.

أَلِيمٌ Sore, grievous, painful

سَبِيلٌ Way, road, path, means

أَذْنَبَ يُذْنِبُ إِذْنَابًا (IV) To do wrong, to sin

ذَنْبٌ Sin

نَهَرَ يَنْهَرُ نَهْرًا (a-a) To flow copiously, gush forth

نَهْرٌ Stream, river

سَكَنَ يَسْكُنُ سَكْنًا (a-u) To live, to dwell, to be or become still

مَسْكَنٌ (اسْمُ الْمَكَانِ) Dwelling, مَسَاكِنُ (جَمْعٌ)

طَابَ يَطِيبُ مَطِيبًا (a-i) To be pleasant

طَيِّبَةٌ Pleasant, good

نَفْسٌ Soul, living being, human; Same

حَثَّ يَحُثُّ حَثًّا (a-u) To urge, to prompt, to incite

أَحَبَّ يُحِبُّ إِحْبَابًا (IV) To like, to love

قَاتَلَ يُقَاتِلُ قِتَالًا (III) To combat with each other, to fight one another

مُقَاتِلٌ (اسْمُ الْفَاعِلِ) Combatant

صَفَّ يَصُفُّ صَفًّا (a-u) To line up, to setup in a row

بَنَى يَبْنِي بَنْيًا (a-i) To build

بُنْيَانٌ Building, structure

رَصَّ يَرُصُّ رَصًّا (a-u) To press tightly, to fit together

مَرْصُوصٌ (اسْمُ الْمَفْعُولِ) Something that is pressed together tightly

ثَبَّتَ يُثَبِّتُ تَثْبِيتًا (II) To stand firm

مَكَانٌ (جَمْعٌ أَمَاكِنُ) Place where one is or one stands, space, location

لَاقَى يُلَاقِي لِقَاءً (III) To meet, to come across

مُلَاقَاةٌ Encounter

عَادَى يُعَادِي عِدَاء (III) To be hostile

عُدُوٌّ Enemy

أَفَادَ يُفِيدُ إِفَادَةً (IV) To benefit, to help, to bring advantage

شَبَّهَ يُشَبِّهُ تَشْبِيهًا (II) To compare, to like, to make similar or equal

نَعَسَ يَنْعُسُ نَعْسًا (a-u) To be sleepy

نَعْسَانُ Sleepy

آخَذَ يُؤَاخِذُ مُؤَاخَذَةً (III) To censure, to blame, to punish

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جَاوَرَ يُجَاوِرُ مُجَاوَرَةً (III) To be close, to be neighbor

جَارٌ Neighbour

شَاهَدَ يُشَاهِدُ مُشَاهَدَةً (III) To observe, to witness

بَارَى يُبَارِي مُبَارَاةً (III) To compete, to challenge

مُبَارَاةٌ Game, match

شَاشَةَ ٱلتِّلْفَازِ Television screen

ٱنْتَصَفَ يَنْتَصِفُ ٱنْتِصَافًا (VIII) To divide in middle

منْتَصَفٌ (اسْمُ الْمَفْعُولِ) s/t that is divided in the middle

منْتَصِفُ ٱلَّيْلِ Midnight

ٱنْبَغَى يَنْبَغِي ٱنْبِغَاءً (VII) To be desirable, to be appropriate

ضَيَّعَ يُضَيِّعُ تَضْعِيعًا (II) To ruin, to waste, to neglect

سَامَحَ يُسَامِحُ مُسَامَحَةً (III) To be tolerant, to be kind

تَصَافَحَ يَتَصَافَحُ تَصَافُحًا (VIII) To shake hands with one another

مُصَافَحَةٌ Handshake

نَادَى يُنَادِي نِدَاءً (III) To call someone, to shout, to exclaim

عَادَ يَعُودُ مَعَادًا (a-u) To come back or go back, to flow back

ٱسْتَخْرَجَ يَسْتَخْرِجُ ٱسْتِخْرَاجًا (X) To extract, to move out, to take out, to draw out, mine

نَافَقَ يُنَافِقُ نِفَاقًا (III) To dissemble, to act hypocrite, to act contrary to one's conscience

عَالَجَ يُعَالِجُ عِلَاجًا (III) To treat a disease

رَاقَبَ يُرَاقِبُ رِقَابًا (III) To monitor, to supervise

خَاطَبَ يُخَاطِبُ خِطَابًا (III) To talk to someone, to address

صَحِيفَةٌ Leaf in a notebook, paper, journal

أَنْزَلَ يُنْزِلُ إِنْزَالًا (IV) To send down, to reveal, to unload, to disembark

أَخْطَأَ يُخْطِئُ إِخْطَاءً (IV) To commit error

أُدْعِيَةٌ Prayers, دُعَا (جَمْعٌ)

ٱسْتَفْتَحَ يَسْتَفْتِحُ ٱسْتِفْتَاحًا (X) To begin, to commence, to seek assistance to God, to implore God for victory

بَاعَدَ يُبَاعِدُ بِعَادًا (III) To cause to separate someone from something

بَاعِدْ (فِعْلُ أَمْرٍ) Separate

خَطِئَ يَخْطَأُ خَطَاءً (i-a) To be mistaken

خَطِيْئَةٌ Blunder

نَقَّى يُنَقِّي تَنْقِيَةً (II) To cleanse something or someone

ثَوبٌ robe

دَنِسَ يَدْنَسُ دِنْسًا (i-a) To soil, make dirty

دَنَسٌ Filth

ثَلَجَ يَثْلُجُ ثِلَاجًا (a-u) To be delighted

ثَلْجٌ Snow, ice

بَرَدَ يَبْرُدُ بَرْدًا (a-u) To become cold, cool off

رَوَى يَرْوِي رَيًّا (a-i) To narrate, to relate, to transmit

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مَطَرَ يَمْطُرُ مَطْرًا (a-u) To rain

مَطْرٌ Rain

أَنْذَرَ يُنْذِرُ إِنْذَارًا (IV) To warn s/o of s/t, to caution

مُنْذِرٌ (اسْمُ الْفَاعِلِ) One who warns

كَسَرَ يَكْسِرُ كَسْرًا (a-i) To break something

مَكْسُورٌ (اسْمُ الْمَفْعُولِ) Broken

سَمَّى يُسَمِّي تَسْمِيَةً (II) To name someone or something

يُسَمَّى (مُضَارِعٌ مَجْهُولٌ) It is named

حِينَئِذٍ Then, at the time

مَثَلَ يَمْثُلُ مِثَالًا (a-u) To resemble something, to be like

مِثَالٌ Similar to, example, أَمْثِلَةٌ (جَمْعٌ)

وَحَدَ يَحِدُ وَحْدًا (a-i) To be unique, alone, unmatched.

وَاحِدٌ (اسْمُ الْفَاعِلِ) The one who is unique, alone

زَحْلَقَ يُزَحْلِقُ زَحْلَقَةً (فِعْلٌ رُبَاعِيٌّ) To roll, to slide

مُزَحْلَقَةٌ Something rolling or sliding

وَهَنَ يَهِنُ وَهْنًا (a-i) To be weak or feeble, to lack the strength

وَهَنٌ Weak, أَوْهَنُ (اسْمُ التَّفْضِيلِ) Very weak

نَكِرَ يَنْكَرُ نَكَرًا (i-a) To not know, to disown, to renege.

نَكِيرٌ Abominable, disgusting, أَنْكَرُ (اسْمُ التَّفْضِيلِ)

صَاتَ يَصُوتُ صَوْتًا (a-u) To make or ring a sound

صَوْتٌ Sound, أَصْوَاتٌ (جَمْعٌ)

حِمَارٌ Donkey, حَمِيرٌ (جَمْعٌ)

أَكَّدَ يُؤَكِّدُ تَأْكِيدًا (II) To confirm, give assurance

شَكَّ يَشُكُّ شَكًّا (a-u) To doubt

اِحْتَمَلَ يَحْتَمِلُ اِحْتِمَالًا (VIII) To imply, carry away, to put up, suffer, bear, have capacity, be possible

قَلَّلَ يُقَلِّلُ تَقْلِيلًا (II) To diminish, to reduce, to do seldom or less frequently

قَرُبَ يَقْرُبُ قَرَابَةً (u-u) To be near

قُرْبَى Kinship, relationship

حَقٌّ Right, entitlement, worth, أَحَقُّ (اسْمُ التَّفْضِيلِ)

عَائِلَةٌ Family, عَائِلَاتٌ (جَمْعٌ)

بَؤُسَ يَبْؤُسُ بَأْسَةً (u-u) To be strong

بَأْسٌ Strength

اِجْتَهَدَ يَجْتَهِدُ اِجْتِهَادًا (VIII) To work hard, exert

مُجْتَهِدٌ (اسْمُ الْفَاعِلِ) One who works hard

أَهْمَلَ يُهْمِلُ إِهْمَالًا (IV) To neglect, to leave out, to omit

ضَلَّ يَضِلُّ ضَلًّا (a-i) To go astray

ضَلَالٌ Straying from the right path

تَصَرَّفَ يَتَصَرَّفُ تَصَرُّفًا (V) To act independently, move freely, to inflect, to be derived (as in grammar)

رَاعَى يُرَاعِي رِعَاءً (III) To heed to someone, show deference

يُرَاعَى (مَبْنِيٌّ لِلْمَجْهُولِ) It be observed, shown deference

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بَرْنَامَجٌ Program

صَاغَ يَصُوغُ صَوغًا (a-u) To form, to fashion, to shape

صِيْغَةٌ Forming, shaping

اِنْتَهَى يَنْتَهِي اِنْتِهَاءً (VIII) To be concluded, terminated, finished

مُنْتَهًى (اسْمُ الْمَفْعُولِ) Terminated, concluded

سَفَرْجَل Quince (a fruit)

عَنْكَبُوتٌ Spider

عَنْدَلِيْبٌ Nightingale

اِسْتَشْفَى يَسْتَشْفِي اِسْتِشْفَاءً (X) To seek to cure

مُسْتَشْفَى (اسْمُ الْمَكَانِ) Hospital

تَهَادَى يَتَهَادَى تَهَادًا (VI) To exchange gifts

هَدِيَّةٌ Gift

مَزِيَّةٌ Advantage, privilege, prerogative

سَرِيَّةٌ military detachment, squadron, company

شَظِيَ يَشْظَى شَظَاءً (i-a) To be splintered, shattered

شَظِيَّةٌ Splinter

بَرَأَ يَبْرَأُ بَرْءً (a-a) To create

بَرِيَّةٌ Creation

زَاوِيَةٌ Corner, nook, angle, a small mosque or prayer room

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ٱلصَّفْحَةُ الْأَخِيرَةُ مِنْ هَذَا الْمِلَفِّ

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